SOFI SAHAB MAZAR

Firozabad, Uttar Pradesh

Syed Shakir Ali Shah • Syed Zakir Ali Shah • Aal-e-Ameer • Aal-e-Nafees

Complete Wikipedia-Style Historical, Genealogical and SEO Reference Edition

A source-transparent compilation that separates official records, modern descriptions, family-published genealogy, oral tradition and unresolved claims.

Research edition • 16 July 2026

Prepared from the supplied wikitext draft and cited family publications

Editorial scope and publication notice

Important conclusion
The official district record confirms a shrine/maqbara called Sofi Sahab Mazar near Hirangaon, an annual fair and an urs attended by Muslim and Hindu devotees. It does not identify the two principal graves as Syed Shakir Ali Shah and Syed Zakir Ali Shah, and it supplies no birth, death or construction date. The proposed identification is therefore presented here as a documented descendant attribution—not as an established archaeological fact.

This edition converts the complete supplied wikitext into a single structured research document. It preserves the full historical narrative and genealogy while correcting misleading infobox-style certainty, consolidating citations, marking unsupported material and adding a publication/SEO apparatus. The document is designed for human readers, search engines and AI retrieval systems, but no format can guarantee indexing, ranking, Wikipedia acceptance or inclusion in an AI answer.

Wikipedia-style presentation is not a substitute for independent coverage. A standalone Wikipedia article normally needs significant coverage in reliable sources independent of the subject. Family-authored books may document family claims, but they do not by themselves establish notability or independently verify the identity of a specific grave. A family-connected editor should disclose the connection and request review rather than treating descendant memory as settled fact.

Privacy before public upload
The supplied draft names many descendants who may be living private individuals. This edition retains them in a clearly attributed genealogy appendix because the user requested a complete document. Before public upload, review consent, remove contact details and consider suppressing names of living private persons who have not agreed to publication.

Abstract

Sofi Sahab Mazar is a Muslim shrine and burial complex near Hirangaon in Firozabad district, Uttar Pradesh, India. The Firozabad District Administration records its Yamuna-side location, an annual fair and an urs attended by Muslim and Hindu devotees. Published modern descriptions disagree about the age and identity of the site: Indo Islamic Heritage assigns the present structure to the seventeenth-century Mughal period, while Studio Dharma describes an approximately eight-hundred-year-old shrine of Hazrat Sufi Shah Sharif. Family-authored Naqvi al-Bukhari genealogical publications connect the religious history of Firozabad with Syed Shakir Ali Shah and his younger brother Syed Zakir Ali Shah, sons of Syed Ameer Ali Shah and grandsons of Syed Haider Shah. A descendant tradition identifies the two principal graves beneath the dome with the brothers, but the identification lacks a cited early inscription, waqf deed, burial register, contemporary gazetteer entry or archaeological report. The same family publications trace the Aal-e-Ameer and Aal-e-Nafees line through Syed Shakir Ali, Syed Ashiq Ali, Syed Nafees Ali and later descendants who moved from Firozabad to Agra and, after Partition, to Pakistan. This reference edition separates official evidence, modern heritage descriptions, published family genealogy, oral history and unresolved claims; it also provides a neutral Wikipedia review draft and a responsible discoverability plan.

Search keywords and entity aliases

Primary: Sofi Sahab Mazar; Sufi Shah Dargah Firozabad; Sofi Sahab Mazar Hirangaon; Sufi Shahe maqbara; Syed Shakir Ali Shah; Syed Zakir Ali Shah. Secondary: Syed Ameer Ali Shah; Syed Haider Shah; Syed Ashiq Ali Shah; Syed Nafees Ali Shah; Aal-e-Ameer; Aal-e-Nafees; Naqvi Bukhari Saadat; Firozabad dargah; Yamuna shrine; Chishti and Jalali tradition; Family of Saadat Naqvi; Aal-e-Zahra. Hindi alias: सूफी साहब मजार. Common spelling variants: Sofi/Sufi, Sahab/Saheb, Mazar/Mazaar, Shakir/Shaker, Zakir/Zaker, Firozabad/Ferozabad.

How to read the claim labels

Label	Meaning	Use in this edition
Confirmed official record	Directly stated by a government or comparable authoritative public record.	Location, annual fair, urs and intercommunal attendance on the district page.
Published modern description	A named website or publication states the claim; reliability and independence still require evaluation.	Seventeenth-century dating and the eight-hundred-year/Hazrat Sufi Shah Sharif account.
Family-published genealogy	A claim appears in a family-authored or family-connected publication.	Lineage, relationships, migrations, spiritual affiliations and descendant lists.
Descendant oral tradition	Family memory reported without a directly cited independent publication.	Grave identity, post-2010 gate inscription, some marriage and migration details.
Unverified / disputed	Available cited material does not establish the claim conclusively.	Identity of principal graves, exact dates, particular shrine attribution and several custodianship claims.

Verified entity profile

Field	Responsible wording
Primary name	Sofi Sahab Mazar
Other names in current sources	Sufi Shah Dargah; Sufi Shah; Sufi Shahe maqbara; सूफी साहब मजार
Location	Near Hirangaon, Firozabad district, Uttar Pradesh, India; on/near the Yamuna-side belt [1]
Religious function	Active Muslim shrine/maqbara; annual fair and urs [1]
Attendance	The district page refers to both Muslim and Hindu devotees [1]
Architecture	Domed mausoleum/burial chamber visible in published photographs; more than one grave/cenotaph is shown [1][2]
Officially named buried figure	The district page uses the general wording ‘Sufi Shahe’; it does not identify Shakir Ali or Zakir Ali [1]
Proposed grave identity	Descendant attribution: right/principal grave associated with Syed Shakir Ali Shah and the other with Syed Zakir Ali Shah; not independently confirmed [4][5]
Person dates	Birth and death dates of Shakir Ali and Zakir Ali are not preserved in the cited family genealogy.
Building chronology	Disputed: modern accounts propose different periods; no cited archaeological dating report resolves the issue.

Core family relationships and spouse-name findings

Person	Relationship	Spouse / mother information in supplied draft	Status
Syed Ameer Ali Shah	Son of Syed Haider Shah; father of Shakir Ali and Zakir Ali	The infobox names Syeda Maryam Zaidi as mother of Shakir and Zakir; the narrative does not independently corroborate her name.	Family-source claim; use with attribution
Syed Shakir Ali Shah	Elder son of Ameer Ali Shah; brother of Zakir Ali; father of Ashiq Ali	No wife’s personal name is supplied or established in the attached draft.	Not found in supplied text
Syed Zakir Ali Shah	Younger son of Ameer Ali Shah	One tradition names Syeda Ruqayya Bibi; another says no wife or children are reliably documented.	Conflicting descendant traditions
Syed Ashiq Ali Shah	Son of Shakir Ali; father of Nafees Ali and a daughter remembered as Phuphi Amman	Syeda Zakia Zaidi; Syeda Amina Bukhari; and a third wife whose name is not definitively preserved.	Published family tradition [4]
Syed Nafees Ali Shah	Son of Ashiq Ali; father of Amjad, Hafeez and Muhabbat	One wife is said to have been killed with him; her name is not supplied in this draft.	Name not established
Syed Hafeez Ali	Son of Nafees Ali	No wife’s name is supplied in the attached draft.	Not found in supplied text
Syed Muhabbat Ali	Son of Nafees Ali	Children are attributed to Syeda Naderi Khatun and Syeda Munni Khatun.	Published family genealogy [4]

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• Part VI — References, external links, disclosure and preservation notes

All main sections use Word heading styles so the navigation pane and automatic table-of-contents tools can identify the document structure.

PART I

Complete Historical and Genealogical Article

The supplied wikitext has been cleaned into readable prose. Citation markers [1]–[7] point to the consolidated reference list. Unsupported statements retain a visible citation-needed or verification-needed warning.

Sofi Sahab Mazar, also known as the Sufi Shah Dargah, is a Muslim shrine and burial complex near the bank of the Yamuna in Firozabad district, Uttar Pradesh, India. The Firozabad District Administration describes it as the maqbara of a figure called "Sufi Shahe", situated approximately 15 kilometres from Hirangaon. The government tourism page records an annual fair and urs attended by both Muslim and Hindu devotees. [1]

The date of the present mausoleum and the identity of the persons buried beneath its principal dome are disputed. One modern heritage description assigns the structure to the seventeenth-century Mughal period, [2] whereas another modern account describes it as an approximately eight-hundred-year-old shrine dedicated to a saint called Hazrat Sufi Shah Sharif. [3] Neither description reproduces an early inscription, contemporary burial register, foundation deed or archaeological dating report.

Genealogical publications prepared by members and custodians of a Naqvi al-Bukhari Sayyid family, commonly described as Aal-e-Ameer and Aal-e-Nafees, associate the religious history of Firozabad with Syed Shakir Ali Shah Naqvi al-Bukhari and his younger brother Syed Zakir Ali Shah Naqvi al-Bukhari. A descendant tradition identifies the two graves beneath the principal dome with these brothers. This identification has not yet been independently confirmed by a dated inscription, an early waqf record, a contemporary gazetteer or an archaeological report. One of the family manuscript studies itself cautions that, although Syed Shakir Ali and members of his family were buried in Firozabad, the attribution of a particular

dargah to him is not supported consistently across the surviving genealogical and historical evidence. [5]

Location and religious observance

The shrine stands in the Yamuna-side belt of Firozabad district, near Hirangaon. The district tourism website records that it is accessible from Firozabad railway station and bus station and that an annual fair is held in association with its urs. [1]

The government description does not give the birth or death date of the saint commemorated at the site. Family traditions similarly state that the birth and death dates of Syed Shakir Ali and Syed Zakir Ali have not been preserved. The date on which the annual urs is observed is therefore understood by descendants as a customary or commemorative date rather than a date established from a surviving death inscription. (Source-draft note: This interpretation is preserved in descendant oral history and requires confirmation from an early urs notice, shrine register or dated inscription.)

Modern accounts describe the gathering as an intercommunal event. The official district page specifically refers to Muslim and Hindu devotees, [1] while Studio Dharma states that devotees of several religions visit the shrine and that Thursday devotional gatherings take place there. [3]

Architecture and competing chronologies

The principal mausoleum contains a domed burial chamber. Photographs published by the district administration and heritage websites show more than one grave or cenotaph within the enclosed shrine space. [1] [2]

Indo Islamic Heritage describes the mausoleum as a modest Mughal-period structure with a dome, arched openings and stucco decoration. It gives the building date as the seventeenth century. [2]

A different account published by Studio Dharma in 2025 calls the dargah approximately eight hundred years old, names the saint as Hazrat Sufi Shah Sharif and describes him as a disciple of Khwaja Moinuddin Chishti of Ajmer. It also repeats local legends connecting the shrine with Raja Chandrasen and Muhammad Ghori. [3]

The official Firozabad tourism page does not repeat the proposed eight-hundred-year chronology, the name "Sufi Shah Sharif", the claimed relationship with Khwaja Moinuddin Chishti, or the stories concerning Chandrasen and Muhammad Ghori. [1]

Descendant interpretations distinguish between the age of the wider burial ground and the age of the present domed mausoleum. According to this interpretation, older unidentified graves may have existed on the elevated riverside ground before the construction of the present shrine. The two principal graves are said to have been placed at a comparatively elevated point in accordance with a family belief concerning the burial of Sadat. No archaeological survey cited in the currently available publications has dated the surrounding unidentified graves. [citation needed]

Some descendant researchers have additionally reported that Gulzar-e-Jalaliya places the emergence of the present dargah after 1800. The exact passage and page supporting that proposed date require verification against the printed Urdu edition before the statement can be treated as an established chronology. [6] [verification needed]

Proposed identification of the principal graves

Family and descendant traditions identify the two principal graves beneath the dome as those of:

1. Syed Shakir Ali Shah Naqvi al-Bukhari, son of Syed Ameer Ali Shah; and
1. Syed Zakir Ali Shah Naqvi al-Bukhari, his younger brother.

The brothers appear together in the genealogical tables of Family of Saadat Naqvi, which lists Syed Shakir Ali and Syed Zakir Ali as sons of Syed Ameer Ali Shah bin Syed Haider Shah. [4]

The same work gives an extended account of Syed Shakir Ali's religious activity in Firozabad and associates him with Chishti and Jalali spiritual traditions. [4]

The later manuscript publication Aal-e-Zahra accepts the presence and burial of the family in Firozabad but records uncertainty about linking Syed Shakir Ali to one specific dargah. [5]

Consequently, the grave identification constitutes a documented descendant attribution, but not yet a conclusion established through independent archaeological or archival confirmation.

Aal-e-Ameer and Aal-e-Nafees

The family associated with these traditions is described in its published genealogies as the Aal-e-Ameer and, through a later branch, the Aal-e-Nafees. Aal-e-Zahra identifies the compilers as descendants of Syed Jalaluddin Haider Naqvi al-Bukhari through the line of Syed Shakir Ali and uses both Aal-e-Ameer and Aal-e-Nafees as family designations. [5]

The family publications trace the lineage to Imam Ali al-Naqi, the tenth Imam in Twelver Shi'a Islam, through the Naqvi Bukhari line associated with Syed Jalaluddin Haider Surkh-Posh Bukhari of Uch Sharif. [4]

Genealogical chain presented in family publications

The principal chain relevant to Syed Shakir Ali is presented as:

Syed Shakir Ali Shah
son of Syed Ameer Ali Shah
son of Syed Haider Shah
son of Syed Qutb Shah
son of Syed Kabeer Shah
son of Syed Sharafuddin Shah
son of Syed Shamsuddin Shah
son of Syed Jahangir Shah
son of Syed Yar Shah Haider
son of Syed Shah Nizam
son of Syed Zain-ul-Abideen
son of Syed Ilmuddin
son of Syed Jalaluddin Haider Suhrawardi Lahori
son of Syed Safiuddin Shah Bukhari.

The extended genealogy continues through Syed Nizamuddin, Syed Ilmuddin, Syed Jalaluddin Bukhari, Syed Nasiruddin Mahmood Bukhari, Makhdoom Syed Jalaluddin Husayn Jahaniyan Jahan Gasht, Syed Sultan Ahmad Kabir, and Syed Jalaluddin Haider Surkh-Posh Bukhari, before continuing through the Naqvi line to Imam Ali al-Naqi. [4]

The genealogical tables list Syed Jalaluddin Haider Lahori and Syed Muhammad Miran, known as Moj Darya, as sons of Syed Safiuddin Shah Bukhari. In this presentation, Jalaluddin Haider Lahori was the elder brother or senior collateral figure of the line associated with Moj Darya. A shrine associated with Jalaluddin Haider Lahori is reported in the Bhogewal area near Lahore. [4]

Ancestral migrations and religious learning

The family reconstruction places the broader movement of the lineage through Bukhara, Multan, Uch Sharif, Punjab, Lahore, Agra and Firozabad, followed by migration to Pakistan in 1947. [4]

An expanded descendant tradition states that a generation preceding Syed Ameer Ali Shah—variously identified as his father, grandfather or great-grandfather—undertook a prolonged journey from Lahore through the Hijaz and parts of the Middle East. The places named in this tradition include Mecca, Medina, Iraq, Syria, Egypt and Iran, with visits to Najaf, Karbala, Qom and Mashhad. The tradition associates the journey with Hajj, pilgrimage to shrines of the Ahl al-Bayt and religious study in Imami and Safavid-influenced circles. The available genealogical publication records wider connections with Iran, Iraq, Afghanistan and Arabian regions, but states that not every detail of the migration narratives is conclusively proven. [4] (Source-draft note: The precise itinerary through Mecca, Medina, Najaf, Karbala, Qom, Mashhad, Syria and Egypt is preserved as descendant oral history. An independently published travel record has not yet been identified.)

Syed Ameer Ali Shah

Syed Ameer Ali Shah Naqvi al-Bukhari, son of Syed Haider Shah, is presented in the family publications as a Mughal-period figure and a royal physician or hakim. The publication states that his medical position brought him into proximity with Mughal political and court circles. [4]

Family tradition further associates him or his household with a land or service grant received in connection with medical services. The publication records the possibility that Mughal-period sanads concerning court service, administrative duties or land grants once existed but were subsequently lost. It expressly notes that no conclusive surviving document has yet established this part of the tradition. [4]

The location of Syed Ameer Ali Shah's grave is disputed within descendant memory. Lahore, Agra and Firozabad have each been proposed. No surviving inscription or burial register cited by the family publications conclusively resolves the question.

Following his period in or around Agra, the family line represented by Syed Shakir Ali is reported to have established itself in Firozabad. The family histories describe a relationship of reverence between the household and sections of the local population. [4]

Syed Shakir Ali Shah

The published family reconstruction describes Syed Shakir Ali Shah as a religious and spiritual figure active in Firozabad. It associates his teachings with the propagation of Islam, devotion to the Ahl al-Bayt and moral reform across sectarian boundaries. [4]

The same work associates him principally with the Chishtiyya and the Jalaliyya, while noting possible influences from the Zahabiyya, Ni'matullahi traditions and Shi'a Sufi circles shaped by the Safavid period. [4] A further family tradition associates him with Nurbakhshiyya-Imamiyya spirituality, although this affiliation requires corroboration from a surviving ijazah, khilafat-nama or silsila register. [citation needed]

The family study does not classify him exclusively as either Sunni or Shi'a. It describes an outward Sufi institutional affiliation combined with an Ahl al-Bayt-centred and Imami devotional orientation. In this interpretation, his public spiritual activity reflected Chishti and Suhrawardi practice, while his jurisprudential and devotional identity remained connected to the Twelve Imams. [4]

Family tradition states that the honorific "Sufi Sahab" or "Sufi Shah Sahab" became associated with Syed Shakir Ali because of his spiritual teaching and role in transmitting Sufi ethics. The direct equivalence of the title with the unnamed saint on the official district page, however, has not been established by an early inscription or contemporary publication. [citation needed]

Haider Ala al-Din Chishti

Family of Saadat Naqvi names Hazrat Haider Ala al-Din Chishti as the only specifically recorded disciple or khalifa of Syed Shakir Ali Shah. [4]

A local descendant account describes Haider Ala al-Din as a non-Sayyid Chishti companion, disciple and khalifa whose separate burial place or shrine survives near Sofi Sahab Mazar. The exact location and identification of that nearby shrine require an independent local survey or published gazetteer entry.

Syed Zakir Ali Shah

Syed Zakir Ali Shah is listed in the family genealogical tables as the younger son of Syed Ameer Ali Shah and brother of Syed Shakir Ali Shah. [4] Unlike the branch of Syed Shakir Ali, the available published family tree does not provide a continuously documented descendant branch from Syed Zakir Ali.

Two conflicting traditions concerning his marriage are preserved among descendants. One Ithna Ashari version states that no wife or children are reliably documented. A Sufi-associated family version names a wife called Syeda Ruqayya Bibi and maintains that a line of descendants may have continued in circles close to the Chishtiyya. Neither version presently establishes whether such descendants remained in India, migrated to Pakistan or died out.

The birth and death dates of Syed Zakir Ali have not been preserved in the available family genealogy.

Descendants of Syed Shakir Ali

The confirmed genealogical line presented in the published family trees continues from Syed Shakir Ali through his son Syed Ashiq Ali Shah. [4]

Syed Ashiq Ali Shah

Syed Ashiq Ali is described as a pious and relatively private figure who continued the family's Ahl al-Bayt-centred religious identity. The family publication states that he died in Firozabad. [4]

The same source preserves three marriage traditions: Syeda Zakia Zaidi, Syeda Amina Bukhari and a third wife whose name is not definitively preserved. It lists a son, Syed Nafees Ali Shah, and a daughter remembered by the honorific Phuphi Amman. [4]

Syed Nafees Ali Shah

Syed Nafees Ali Shah is presented as the principal continuation of the male line. The family publication states that he and one of his wives were killed in their home in an episode remembered as sectarian violence. [4]

The publication lists three sons:

- Syed Amjad Ali, associated with the first marriage;
- Syed Hafeez Ali Naqvi al-Bukhari; and
- Syed Muhabbat Ali Naqvi al-Bukhari.

In descendant accounts focused on the murdered couple, Hafeez Ali and Muhabbat Ali are sometimes described as the two young surviving sons, while Amjad Ali is omitted because he belonged to the earlier marriage. The family publication treats Amjad Ali's omission from some oral narratives as a documentation gap rather than evidence that he did not exist. [4]

Genealogical lineage

The family genealogical publications Family of Saadat Naqvi and Aal-e-Zahra present Syed Shakir Ali Shah and Syed Zakir Ali Shah as the sons of Syed Ameer Ali Shah ibn Syed Haider Shah. The family is commonly identified in these publications as Aal-e-Ameer, while the line descending through Syed Nafees Ali Shah is also known as Aal-e-Nafees. [4] [5]

The following paternal chain is reproduced according to the genealogical arrangement contained in the family publications. It represents the lineage claimed and documented by those publications, rather than an independently reconstructed genealogy:

- Imam Ali ibn Abi Talib
  - Imam Husayn ibn Ali
    - Imam Ali Zayn al-Abidin
      - Imam Muhammad al-Baqir
        - Imam Ja'far al-Sadiq
          - Imam Musa al-Kazim
            - Imam Ali al-Rida
              - Imam Muhammad al-Taqi al-Jawad
                - Imam Ali al-Naqi al-Hadi
                - Syed Ja'far Sani
                - Syed Ali Asghar
                - Syed Abdullah
                - Syed Ahmad Shah
                - Syed Mahmud

- Syed Muhammad Bukhari
- Syed Ja'far
- Syed Ali al-Mu'ayyad
- Syed Qutb Kamal
- Syed Jalaluddin Haider Surkh-Posh Bukhari
- Syed Sultan Ahmad Kabir
- Syed Jalaluddin Husayn, known as Makhdoom Jahaniyan Jahangasht
- Syed Mahmud Nar or Nur Nasiruddin
- Syed Ilmuddin Bukhari
- Syed Jalaluddin
- Syed Aleemuddin
- Syed Nizamuddin
- Syed Safiuddin Shah Bukhari
- Syed Jalaluddin Haider Suhrawardi Lahori
- Syed Ilmuddin
- Syed Zain-ul-Abideen
- Syed Shah Nizam
- Syed Yar Shah Haider
- Syed Jahangir Shah
- Syed Shamsuddin Shah
- Syed Sharafuddin Shah
- Syed Kabeer Shah
- Syed Qutb Shah
- Syed Haider Shah
- Syed Ameer Ali Shah Naqvi al-Bukhari
- Syed Shakir Ali Shah Naqvi al-Bukhari
- Syed Zakir Ali Shah Naqvi al-Bukhari

The published genealogical table continues a documented descendant branch through Syed Shakir Ali Shah. It does not present a comparably continuous descendant tree for Syed Zakir Ali Shah. [4]

Descendants of Syed Shakir Ali Shah

The following family tree is based on the descendant lists published in Family of Saadat Naqvi. Names for which the publication provides no subsequent generation are retained without attempting to reconstruct an unrecorded branch. [4]

- Syed Shakir Ali Shah Naqvi al-Bukhari
  - Syed Ashiq Ali Shah Naqvi al-Bukhari
    - A daughter remembered in family history by the honorific Phuphi Amman; her personal name is not consistently preserved in the published account.
    - Syed Nafees Ali Shah Naqvi al-Bukhari
      - Syed Amjad Ali
        - No subsequent descendant branch is provided for him in the cited genealogical table.
      - Syed Hafeez Ali Naqvi al-Bukhari
        - Syed Qamar Ali
          - Six daughters whose names are not listed together in the cited publication.
          - Syed Qaiser Ali
            - Syed Hamza Ali
            - Syed Shayan Ali

- Syed Mohsin Ali
  - Syed Mubashir Ali
- Syed Asim Ali
  - Syed Ahmed Ali
  - Syed Umair Ali
- Syed Faisal Ali
  - Syed Mahab Ali
- Four daughters whose names are not listed together in the cited publication.
- Syeda Saeeda
  - Married Syed Sabir Rizvi
    - Syed Asghar Rizvi
    - Syed Akbar Rizvi
    - Syed Haider Rizvi
    - Two daughters whose names are not listed in the publication.

- Syed Muhabbat Ali Naqvi al-Bukhari
  - Children attributed to Syeda Naderi Khatun:
    - Syed Umeed Ali Naqvi al-Bukhari
      - Sons:
        - Syed Qadeer Ali Naqvi al-Bukhari
          - Syed Shahzaib Ali Naqvi Bukhari (genealogical researcher, authorised compiler and manuscript-preservation custodian for the Aal-e-Ameer and Aal-e-Nafees family archive) (Nassaba & Naqeeb of Aal-e-Ameer)
          - Hafiz Syed Shahzain Ali Naqvi — also rendered as “Shah Zain” in one section of the family publication
          - Syed Shariq Ali Naqvi
          - Syed Yusha Ali Naqvi — recorded as having died at birth
        - Syed Ameer Ali Naqvi
          - Syed Hasnain Ali Naqvi
          - Syed Hasan Ali Naqvi
          - Syed Hassan Ali Naqvi
          - Syeda Aiman
          - Syeda Inamta
          - Syeda Anabiya
        - Syed Majid Ali Naqvi
          - Syed Rafi or Rafey Ali Naqvi
          - Syed Mustafa Ali Naqvi
          - Syed Hamza Ali Naqvi
        - Syed Sajid Ali Naqvi
        - Syed Zohaib Ali Naqvi
      - Daughters:
        - Syeda Fareeda
        - Syeda Farhat
        - Syeda Shabnam
        - Syeda Kausar
        - Syeda Nida
    - Syed Naseer Ali, also known in family tradition as Kallu Chacha
      - Syed Faizan Ali

- Syed Rizwan Ali
- Syed Adnan Shakir Ali
  - Syed Haider Ali Naqvi
  - Syed Mustafa Ali Naqvi
- Syed Nasir Ali
- Syed Salman Zakir Ali
  - Syed Zawiyan Ali Naqvi
- Syeda Naseera

- Syeda Afsari
  - Married Syed Yusuf Ali
    - Syed Younus Ali
    - Syed Shahid Ali
    - Syed Zahid Ali
    - Syed Waqar Ali
    - Syeda Ayesha
    - Syeda Seema
- Syeda Feroza
  - No subsequent descendant branch is provided in the cited publication.
- Syeda Bilqees
  - Married Syed Shahid Hussain Jafri, also known as Shahid Nizami Akbarabadi
    - Syed Abrar Hussain
    - Syed Zahid Hussain
    - Syed Sajid Hussain
    - Syed Rehan Hussain
    - Syed Farhan Hussain
    - Syeda Nasreen
    - Syeda Sundas
    - Syeda Lareb

- Children attributed to Syeda Munni Khatun:
  - Syeda Amina
    - No subsequent descendant branch is provided in the cited publication.
  - Syed Shabab Ali
    - Syed Sajjad Ali
      - Syed Ali Naqvi
    - Syeda Hina
    - Syeda Sana
    - Syeda Bushra
    - Syeda Huma
    - One additional daughter whose name is not fully preserved in the publication
  - Syed Niaz Ali
    - Three daughters whose names are not provided in the cited publication
  - Syed Ejaz Ali
    - Syed Usama Ali
    - Syed Irfan Ali
    - Syed Ali
    - Four daughters whose names are not provided in the cited publication

- Syeda Rubina
  - No subsequent descendant branch is provided in the cited publication.
- Syed Javed Ali
  - Syed Wajahat Ali Naqvi
  - Syed Hashir Ali Naqvi
  - Syed Haris Ali Naqvi
  - One daughter whose name is not consistently preserved in the publication

Escape from Firozabad and settlement in Agra

According to the family reconstruction, Phuphi Amman rescued the minor children after the killing and took them from Firozabad to Agra during the night. The family initially lacked permanent shelter and stayed in the courtyard or compound of a dargah before contact was established with maternal relatives in Hing Mandi, Agra. [4]

The relatives are described as belonging to the non-Sayyid side of the children's maternal family. Hafeez Ali and Muhabbat Ali were raised in this Hing Mandi household while retaining awareness of their paternal Naqvi Bukhari identity. [4]

Descendant oral history states that Hafeez Ali's son Syed Qamar Ali and Muhabbat Ali's son Syed Umeed Ali were born in the same Hing Mandi household. [citation needed]

Partition and migration to Pakistan

The family publication describes a large migration of Sayyid families from Agra during the Partition of India in 1947. It estimates that approximately 1,500 people travelled in the larger group, most of them Shi'a Sayyids, together with some Sufi Sayyid households. [4]

The reconstructed route includes Agra, Lahore, Multan, Rawalpindi and Hyderabad in Sindh. The family subsequently became established in areas of Hyderabad including Pakka Qila, Kacha Qila, Hirabad and the religious environment associated with Qadamgah Maula Ali. Some branches later settled in Karachi and other parts of Pakistan. [4]

Descendant chronology places the births of Qamar Ali and Umeed Ali approximately three to five years before the family migration. The present descendants of the Shakir Ali–Ashiq Ali–Nafees Ali line live in different regions of Pakistan and in an overseas diaspora. [4]

The family publications have not established a surviving descendant branch of either Syed Shakir Ali or Syed Zakir Ali that remained continuously resident in Firozabad after Partition. This does not, by itself, prove that no collateral or unrecorded descendant remained in India.

Post-Partition memory of the shrine

The departure of the principal documented descendant branches from India is regarded by the family compilers as a major cause of the loss of local memory concerning the graves and the history of the household. The publications also record the loss, theft and dispersal of manuscripts and genealogical documents after migration. [4]

The family reconstruction states that visits between Pakistan, Agra and Firozabad continued until approximately 2010, enabling some members of the migrant family to retain contact with relatives and Sayyid networks in India. [4]

Recollection attributed to Syed Jawed Ali

A descendant recollection attributed to Syed Jawed Ali bin Syed Muhabbat Ali bin Syed Nafees Ali states that he visited Firozabad from Pakistan with his father when he was approximately six to eight years old. He remembered the dargah as standing amid shops, stalls or a market-like settlement. The family has also proposed that, because he was a child, this memory may refer to temporary stalls established during the annual fair rather than a permanent urban market.

Because this testimony has not yet appeared in an independently edited oral-history publication, it represents family evidence rather than conclusive geographical documentation.

Later names and custodianship

A descendant account states that, sometime after 2010, the name Syed Hameeduddin Chishti was written by hand at or near the gate of the shrine. The family researchers dispute this identification, stating that they have found no early inscription, genealogical document or historic text connecting that name with the principal graves. [citation needed]

No publicly cited official record currently establishes when this inscription was added, who authorised it, or whether it was intended to identify the buried saint, a later custodian, or another person.

The descendant interpretation proposes that post-Partition population change, the disappearance of hereditary family custodians and the absence of accessible written records enabled a general title—"Sufi Sahab"—to replace the personal names remembered by the family. It further proposes that the shrine subsequently entered a predominantly Chishti devotional and custodial environment.

Descendant representatives have stated that they do not object to the continuation of Chishti devotional services at the site and regard the preservation of the dargah positively. Their dispute concerns the historical identity and dating of the principal graves rather than the present performance of Sufi devotion. [citation needed]

Sadat burial practices

Family of Saadat Naqvi describes a historical practice in parts of Firozabad and Agra in which male members of some Sayyid families were buried in lineage-restricted Sadat cemeteries. It states that these cemeteries later became accessible to the wider Shi'a community as older burial restrictions weakened. [4]

This burial tradition provides context for the family statement that Syed Shakir Ali and members of his line were interred in a Sadat burial ground in Firozabad. It does not independently prove that the two graves under the present dome belong to Shakir Ali and Zakir Ali.

Genealogical verification claims

The family publications report that the genealogical chain was reviewed through hereditary manuscript material, correspondence with shrines, traditional genealogists and Sajjada Nashins. [4]

The named authorities in the publications include:

- Makhdoom Syed Sultan Jahaniyan Naqvi Bukhari, identified as Sajjada Nashin of Darbar-e-Aaliya Jalaliya, Uch Sharif;
- Syed Saleem Raza Bukhari, described as an officially appointed Shajra Navees associated with the Uch Sharif Sajjada Nashin tradition;
- Pir Syed Nasiruddin Naqvi Modudi Hashmi Chishti of Astana Jhalra Sharif, Ajmer; and
- genealogical and manuscript reviewers named in Aal-e-Zahra.

The publications state that the Uch Sharif and Ajmer-associated authorities recognised the family's descent through Syed Shakir Ali Shah bin Syed Ameer Ali Shah and its Naqvi Bukhari identity. [4] [5]

The 2026 edition of a work identified by descendant researchers as Barrister Pir Syed Ali Abbas Gilani's Hadiqat al-Zahra, also called Gulistan-e-Zahra, is reported to include the lineage on page 292b. [7] [verification needed]

These genealogical endorsements concern the lineage of the family. They should not be treated automatically as archaeological confirmation that the present Sofi Sahab Mazar contains the graves of Syed Shakir Ali and Syed Zakir Ali unless the endorsing documents specifically identify the shrine and its two principal graves.

Historiography and unresolved questions

The published record presently contains at least four different levels of information:

1. The official Firozabad District page records the location, annual fair and urs, but supplies no dated biography or construction chronology. [1]

1. Indo Islamic Heritage dates the present mausoleum to the seventeenth-century Mughal period. [2]

1. Studio Dharma describes an eight-hundred-year-old shrine of Hazrat Sufi Shah Sharif and repeats Chishti and medieval royal traditions. [3]

1. Family genealogical publications connect Syed Shakir Ali and Syed Zakir Ali with the Firozabad Sadat lineage, but differ internally over whether a specific dargah can be identified conclusively with Syed Shakir Ali. [4] [5]

The following evidence has not yet been published or cited conclusively:

- an early photograph of the original gate inscription;
- a dated inscription on either principal grave;
- the earliest waqf registration or mutawalli record;
- a revenue map identifying the burial plot;
- a pre-Partition urs notice naming Syed Shakir Ali or Syed Zakir Ali;
- an archaeological excavation or architectural dating report;
- an official record explaining the name "Syed Hameeduddin Chishti";
- a published survey of the proposed nearby shrine of Haider Ala al-Din Chishti; and
- an independent historical work identifying the two graves beneath the dome.

Until such material is published, the identification of the graves and the dating of the present dargah remain disputed historical questions.

PART II

Evidence Review and Source Audit

This part separates what is officially documented from what is published, family-attributed, orally remembered or still unresolved.

Evidence map: what can and cannot be stated

Claim	Current basis	Confidence	Publication treatment
Shrine exists near Hirangaon/Firozabad	Official district page	High	State as fact with citation [1]
Annual fair and urs	Official district page	High	State as fact with citation [1]
Muslim and Hindu devotees attend	Official district page	High	State as fact with citation [1]
Present structure is seventeenth-century Mughal	Indo Islamic Heritage	Medium/limited	Attribute to that source; do not present as settled
Shrine is about 800 years old	Studio Dharma	Low to medium	Attribute; note that early evidence is not reproduced
Saint is Hazrat Sufi Shah Sharif	Studio Dharma	Low to medium	Attribute; official page does not confirm
Graves are Shakir Ali and Zakir Ali	Descendant attribution; family publications	Unresolved	Never state as conclusively proven
Shakir and Zakir are sons of Ameer Ali	Family genealogical publications	Family-documented	Attribute to [4][5]
Their mother was Syeda Maryam Zaidi	Infobox/family draft	Unresolved	Retain only as attributed family-source claim
Ameer Ali was a royal hakim	Family reconstruction	Family-documented	Attribute; seek independent Mughal record
Ameer Ali received land/service grant	Family tradition; documents reported lost	Unresolved	Do not state as fact without sanad/revenue record
Shakir followed Chishti/Jalali traditions	Family reconstruction	Family-documented	Attribute; seek ijazah or silsila register
Haider Ala al-Din Chishti was Shakir's khalifa	Family reconstruction	Family-documented	Attribute; nearby grave identity needs survey
Post-2010 gate name Hameeduddin Chishti	Descendant account	Unverified	Requires dated photograph or official custodial record
Family moved Firozabad → Agra → Pakistan	Family reconstruction and oral history	Family-documented	Attribute; corroborate with civil/land/migration records

Competing chronology

Proposed date	Source	What it dates	Limitation
Approximately 800 years old	Studio Dharma [3]	Shrine/saint tradition	No early inscription, deed or archaeological dating report is reproduced.
Seventeenth-century Mughal period	Indo Islamic Heritage [2]	Present mausoleum/architecture	A concise modern database entry; underlying dating method is not provided in the supplied draft.
After 1800	Reported reading of Gulzar-e-Jalaliya [6]	Emergence of present dargah	Exact page and Urdu passage require verification.
Between 1710 and 1820	Original infobox wording	Mixed person/building dates	Misleading and removed: birth, death and establishment cannot share an unsupported range.
Unknown	Official district page [1]	Person and construction dates	The official page does not supply a date; this is the safest baseline.

Source grading and independence

Source	Best use	Independence	Main caution
Firozabad District Administration [1]	Location, public observance, access, official naming	Independent of family	Tourism page is brief and not an archaeological study.
Indo Islamic Heritage [2]	Architectural description and a published chronology	Apparently independent	Need editorial/author credentials and underlying evidence for high-confidence dating.
Studio Dharma [3]	Documenting a modern local narrative	Apparently independent	Tradition-heavy account; medieval claims need stronger historical sourcing.
Family of Saadat Naqvi [4]	Family genealogy, named relationships and family memory	Family-connected	Self/family-published material cannot independently prove the shrine identity.
Aal-e-Zahra [5]	Manuscript-family tradition and internal caution	Family-connected	Useful for what the family records; not independent verification.
Gulzar-e-Jalaliya [6]	Potential chronology and Jalali context	Requires evaluation	Page-level passage has not been verified in this edition.
Hadiqat/Gulistan-e-Zahra [7]	Potential lineage corroboration	Requires evaluation	Reported page needs a clear scan, bibliographic identity and direct wording.

Evidence still needed

- A legible, dated photograph and transcription of the earliest gate or grave inscription.
- The earliest waqf registration, mutawalli/custodian register or endowment deed naming the shrine and the buried person.
- Revenue maps, khasra/khatauni entries or municipal records identifying the burial plot and historical name.
- A pre-Partition urs notice, invitation, poster or newspaper item naming Syed Shakir Ali or Syed Zakir Ali.
- An Archaeological Survey of India, state archaeology or university architectural survey dating the present structure.
- A contemporary or near-contemporary biography, tazkira, court record or silsila register naming Syed Shakir Ali in Firozabad.
- A verified page image and translation of the claimed post-1800 statement in Gulzar-e-Jalaliya.
- A verified image of page 292b and publication details for Hadiqat al-Zahra/Gulistan-e-Zahra.
- An independent local survey of the proposed nearby shrine of Haider Ala al-Din Chishti.
- Oral-history interviews with named witnesses, recording date, interviewer, consent, full audio/video and transcript.

Corrections made to the supplied wikitext

- Changed the Hindi-script native-name language from ‘Arabic’ to Hindi/Devanagari context.
- Removed the unsupported combined infobox field ‘death & birth (both) = between 1710 and 1820.’
- Separated person dates from building chronology; both remain unknown unless a source directly supplies them.
- Changed the grave identities from definitive infobox statements to attributed descendant claims.
- Separated official facts, independent modern descriptions, family publications and oral tradition.
- Preserved wife-name findings with their exact uncertainty rather than filling gaps by inference.
- Moved conflict-of-interest disclosure into a dedicated publication section.
- Flagged living-person privacy and the risk of publishing large private family trees on Wikipedia.
- Removed the informal signature/request sentence from article prose and retained its meaning in the disclosure appendix.

PART III

Genealogical Registers

A compact reference layer for the Aal-e-Ameer and Aal-e-Nafees lineage, immediate relationships, and spouse/mother-name findings.

Aal-e-Ameer paternal chain as presented by family publications

Genealogical status

The table below reproduces the claimed paternal sequence published in the family sources. It is not presented as a fresh independent reconstruction. Similar names across generations and variant spellings should be checked against manuscript images before scholarly citation.

No.	Name in published chain	Position	Basis
1	Imam Ali ibn Abi Talib	39 generation(s) before Shakir Ali	Family publications [4][5]
2	Imam Husayn ibn Ali	38 generation(s) before Shakir Ali	Family publications [4][5]
3	Imam Ali Zayn al-Abidin	37 generation(s) before Shakir Ali	Family publications [4][5]
4	Imam Muhammad al-Baqir	36 generation(s) before Shakir Ali	Family publications [4][5]
5	Imam Ja'far al-Sadiq	35 generation(s) before Shakir Ali	Family publications [4][5]
6	Imam Musa al-Kazim	34 generation(s) before Shakir Ali	Family publications [4][5]
7	Imam Ali al-Rida	33 generation(s) before Shakir Ali	Family publications [4][5]
8	Imam Muhammad al-Taqi al-Jawad	32 generation(s) before Shakir Ali	Family publications [4][5]
9	Imam Ali al-Naqi al-Hadi	31 generation(s) before Shakir Ali	Family publications [4][5]
10	Syed Ja'far Sani	30 generation(s) before Shakir Ali	Family publications [4][5]
11	Syed Ali Asghar	29 generation(s) before Shakir Ali	Family publications [4][5]
12	Syed Abdullah	28 generation(s) before Shakir Ali	Family publications [4][5]
13	Syed Ahmad Shah	27 generation(s) before Shakir Ali	Family publications [4][5]
14	Syed Mahmud	26 generation(s) before Shakir Ali	Family publications [4][5]
15	Syed Muhammad Bukhari	25 generation(s) before Shakir Ali	Family publications [4][5]
16	Syed Ja'far	24 generation(s) before Shakir Ali	Family publications [4][5]
17	Syed Ali al-Mu'ayyad	23 generation(s) before Shakir Ali	Family publications [4][5]
18	Syed Qutb Kamal	22 generation(s) before Shakir Ali	Family publications [4][5]
19	Syed Jalaluddin Haider Surkh-Posh Bukhari	21 generation(s) before Shakir Ali	Family publications [4][5]

No.	Name in published chain	Position	Basis
20	Syed Sultan Ahmad Kabir	20 generation(s) before Shakir Ali	Family publications [4][5]
21	Syed Jalaluddin Husayn (Makhdoom Jahaniyan Jahangasht)	19 generation(s) before Shakir Ali	Family publications [4][5]
22	Syed Mahmud Nar or Nur Nasiruddin	18 generation(s) before Shakir Ali	Family publications [4][5]
23	Syed Ilmuddin Bukhari	17 generation(s) before Shakir Ali	Family publications [4][5]
24	Syed Jalaluddin	16 generation(s) before Shakir Ali	Family publications [4][5]
25	Syed Aleemuddin	15 generation(s) before Shakir Ali	Family publications [4][5]
26	Syed Nizamuddin	14 generation(s) before Shakir Ali	Family publications [4][5]
27	Syed Safiuddin Shah Bukhari	13 generation(s) before Shakir Ali	Family publications [4][5]
28	Syed Jalaluddin Haider Suhrawardi Lahori	12 generation(s) before Shakir Ali	Family publications [4][5]
29	Syed Ilmuddin	11 generation(s) before Shakir Ali	Family publications [4][5]
30	Syed Zain-ul-Abideen	10 generation(s) before Shakir Ali	Family publications [4][5]
31	Syed Shah Nizam	9 generation(s) before Shakir Ali	Family publications [4][5]
32	Syed Yar Shah Haider	8 generation(s) before Shakir Ali	Family publications [4][5]
33	Syed Jahangir Shah	7 generation(s) before Shakir Ali	Family publications [4][5]
34	Syed Shamsuddin Shah	6 generation(s) before Shakir Ali	Family publications [4][5]
35	Syed Sharafuddin Shah	5 generation(s) before Shakir Ali	Family publications [4][5]
36	Syed Kabeer Shah	4 generation(s) before Shakir Ali	Family publications [4][5]
37	Syed Qutb Shah	3 generation(s) before Shakir Ali	Family publications [4][5]
38	Syed Haider Shah	2 generation(s) before Shakir Ali	Family publications [4][5]
39	Syed Ameer Ali Shah Naqvi al-Bukhari	1 generation(s) before Shakir Ali	Family publications [4][5]
40	Syed Shakir Ali Shah Naqvi al-Bukhari	Subject	Family publications [4][5]

Syed Zakir Ali Shah is presented as Syed Shakir Ali Shah's brother and therefore shares the same paternal chain through Syed Ameer Ali Shah.

Immediate lineage and branch formation

Generation	Principal person(s)	Documented family relationship	Branch note
1	Syed Haider Shah	Father of Syed Ameer Ali Shah	Earlier Aal-e-Ameer chain
2	Syed Ameer Ali Shah	Father of Syed Shakir Ali and Syed Zakir Ali	Family designation Aal-e-Ameer
3	Syed Shakir Ali Shah; Syed Zakir Ali Shah	Brothers	Continuous published descendant line is provided through Shakir, not Zakir
4	Syed Ashiq Ali Shah	Son of Syed Shakir Ali	Family narrative continues in Firozabad
5	Syed Nafees Ali Shah; daughter known as Phuphi Amman	Children of Syed Ashiq Ali	Aal-e-Nafees designation follows the male line through Nafees
6	Syed Amjad Ali; Syed Hafeez Ali; Syed Muhabbat Ali	Sons of Syed Nafees Ali	Later Agra and Pakistan branches

Spouse, mother and wife-name register

This register answers the recurring name questions directly and distinguishes ‘not found’ from ‘named but disputed.’

Question	Answer from supplied text	Evidence treatment
Who is named as the mother of Syed Shakir Ali and Syed Zakir Ali?	Syeda Maryam Zaidi.	Appears in the supplied infobox/family draft; repeat as family-source information, not independent fact.
Who was Syed Ameer Ali Shah’s wife?	The text implies Syeda Maryam Zaidi was the mother of his two named sons, but does not separately establish a marriage record.	Do not overstate beyond the wording available.
What was Syed Shakir Ali Shah’s wife’s name?	No personal name is supplied or established in the attached draft.	State ‘not found in the supplied text’; do not invent.
What was Syed Zakir Ali Shah’s wife’s name?	Syeda Ruqayya Bibi in one Sufi-associated family tradition; an Ithna Ashari version says no wife or children are reliably documented.	Conflicting traditions; requires an independent genealogy or marriage record.
Who were Syed Ashiq Ali Shah’s wives?	Syeda Zakia Zaidi; Syeda Amina Bukhari; and a third wife whose name is not definitively preserved.	Attributed to Family of Saadat Naqvi [4].
Who was Syed Nafees Ali Shah’s wife?	One wife is said to have been killed with him; her name is not supplied here.	Name unresolved.
Who was Syed Hafeez Ali’s wife?	No wife name is supplied in the attached draft.	Not found.
Who were Syed Muhabbat Ali’s wives?	Syeda Naderi Khatun and Syeda Munni Khatun are named as mothers of different children.	Attributed to the published family genealogy [4].

Descendant register: editorial notes

The complete supplied descendant tree appears in Part I under ‘Descendants of Syed Shakir Ali Shah.’ It is intentionally preserved there with its stated gaps, spelling variants and marriage attributions. For research use, every future revision should assign each individual a stable internal identifier, record the exact source page, distinguish living from deceased persons, and preserve variant spellings rather than silently merging them.

- Do not infer a missing spouse, daughter or descendant from naming patterns.
- Do not treat absence from one oral account as proof that a person did not exist.
- Record ‘no later branch supplied’ separately from ‘died without issue.’
- Use dates, places and marriages only where the underlying record is available.
- For public web publication, seek consent before indexing living private persons.
- For scholarly publication, archive page images and assign a citation to each relationship edge.

PART IV

Wikipedia Discussion Draft and Readiness Audit

A neutral short-form draft and an honest assessment of notability, sourcing, original-research and conflict-of-interest risks.

Wikipedia readiness assessment

Requirement	Current position	Assessment	Next action
Notability	One official tourism page plus modern heritage webpages; limited demonstrated significant independent coverage.	Not yet secure	Find substantial coverage in reliable books, newspapers, journals, gazetteers or archaeological publications.
Verifiability	Location and observance are verifiable; much of the genealogy and grave identity comes from family sources.	Mixed	Cite every challenged claim and reduce unsupported detail.
Reliable independent sources	Family publications dominate the biographical/genealogical claims.	Weak for a Wikipedia standalone article	Add independent scholarly or archival sources that directly discuss the shrine and persons.
No original research	The draft synthesizes descendant memory to identify graves.	High risk	Do not infer identity from combined sources unless a reliable source explicitly makes that identification.
Neutral point of view	The draft does present competing chronologies and caveats.	Reasonable foundation	Keep source attribution and due weight; avoid advocacy language.
Conflict of interest	Compiler identifies as a descendant/family-connected researcher.	Declared but material	Disclose on the talk page and ask uninvolved editors to review or submit through Articles for Creation.
Living-person privacy	Large genealogy includes possibly living private descendants.	Not suitable for ordinary article detail	Remove non-notable living relatives from a Wikipedia draft.

Bottom line for Wikipedia

A polished document can help editors review the material, but it cannot create notability. The safest current Wikipedia scope is a short, neutral site article focused on the officially documented shrine and competing published descriptions. The extended family tree belongs in a family-history repository, not in the main encyclopedia article.

Neutral short-form discussion draft

Sofi Sahab Mazar, also described as the Sufi Shah Dargah, is a Muslim shrine and burial complex near Hirangaon in Firozabad district, Uttar Pradesh, India. The Firozabad District Administration places the maqbara about 15 kilometres from Hirangaon on the banks of the Yamuna and records an annual fair and urs attended by Muslim and Hindu devotees. [1]

Published modern descriptions disagree about the age and identity of the site. Indo Islamic Heritage describes the mausoleum as a seventeenth-century Mughal-period structure. [2] Studio Dharma describes it as an approximately eight-hundred-year-old shrine associated with a figure it calls Hazrat Sufi Shah Sharif and with Chishti tradition. [3] The official district page does not supply a construction date, personal biography or the same historical identifications. [1]

Family-authored Naqvi al-Bukhari genealogical publications associate the religious history of Firozabad with Syed Shakir Ali Shah and his brother Syed Zakir Ali Shah, sons of Syed Ameer Ali Shah. [4][5] A descendant tradition identifies the principal graves beneath the dome with the brothers. The cited materials do not reproduce an early grave inscription, waqf deed, burial register or archaeological report that independently confirms this identification. One family manuscript publication also cautions that the attribution of a particular dargah to Syed Shakir Ali is not consistently supported by the surviving evidence. [5]

Location and observance

The shrine is accessible from Firozabad railway station and bus station. The district tourism page records the annual fair and urs but does not provide a historically verified birth or death date for the commemorated saint. [1]

Architecture and dating

Published photographs show a domed burial chamber containing more than one grave or cenotaph. [1][2] The proposed seventeenth-century and approximately eight-hundred-year chronologies remain competing modern descriptions. No archaeological dating report is cited in the current draft.

Disputed grave identification

The identification of the graves with Syed Shakir Ali Shah and Syed Zakir Ali Shah is best described as a documented descendant attribution. Genealogical verification of a family line does not, by itself, archaeologically identify a particular grave. The question remains open pending early inscriptions, shrine registers, waqf records, maps or independent historical research.

Recommended talk-page disclosure

Suggested disclosure text

I am a descendant and family-connected researcher of the Naqvi al-Bukhari family discussed in this draft, and I have contributed genealogical or manuscript material used in some family publications cited here. I therefore request review by uninvolved editors. I will not present the proposed grave identification, family chronology or custodianship claims as established facts unless reliable independent sources directly support them.

Recommended workflow: create or revise the draft through Articles for Creation or propose sourced changes on the talk page; disclose the connection; cite independent sources first; remove private living relatives; and accept that editors may merge, shorten or decline the draft if notability is not established.

Wikipedia submission checklist

- Search for substantial independent coverage before submitting; notability is not inherited from the family lineage.
- Use the short neutral draft, not the full family genealogy, as the starting encyclopedic text.
- Place citations immediately after each challenged claim and verify the cited page actually says what the sentence claims.
- Attribute disagreements: ‘Source A describes…’, ‘Source B reports…’, and ‘the official page does not state…’.
- Do not use a source to imply a conclusion the source itself does not make.
- Remove promotional titles, unsupported honorifics and claims of formal authority unless independently sourced and relevant.
- Do not upload copyrighted book scans unless their licence permits it; use short quotations and page citations.
- Disclose the family connection and invite uninvolved review.
- Avoid repeated resubmission without resolving the specific sourcing/notability objections.

PART V

SEO and AI Discoverability Pack

Ready-to-use metadata, search entities, platform copy, long-tail questions, web structure and a responsible publication checklist.

Responsible discoverability strategy

No honest 100% guarantee
Google and other search/AI systems decide whether to crawl, index, rank or cite a page. The most durable route is a public crawlable page, unique helpful text, stable citations, descriptive metadata, a searchable PDF and genuine independent references—not keyword stuffing, fake mentions or copied Wikipedia text.

Priority	Action	Why it helps	Implementation
1	Publish a stable public landing page	HTML is easier to crawl and link than a file alone.	Use a permanent HTTPS URL, meaningful title, visible abstract and direct PDF/DOCX links.
2	Deposit the research in a reputable repository	Persistent identifiers and stable metadata improve citation and discovery.	Use an appropriate repository such as Zenodo/OSF/institutional archive and complete all metadata honestly.
3	Keep the PDF text-searchable	Search and AI systems need machine-readable text.	Do not upload image-only scans; preserve Unicode names and selectable text.
4	Use descriptive entity names and aliases	Variants help entity resolution.	Include Sofi/Sufi, Sahab/Saheb, Firozabad/Ferozabad, Hindi form and full personal names naturally.
5	Cite primary and independent sources	Citations make claims auditable and support trust.	Use page numbers, DOI links, archive identifiers and access dates.
6	Earn genuine independent coverage	Independent sources are more valuable than self-published repetition.	Share evidence with qualified historians, local heritage researchers, archives and journalists; do not request fabricated mentions.
7	Use canonical URLs and sitemaps	Reduces duplicate versions and helps discovery.	Choose one canonical landing page, link alternate files to it, submit sitemap in Search Console.
8	Update transparently	Versioning prevents contradictory copies.	Add edition date, change log, stable title and a correction/contact route.

Ready-to-use publication metadata

Field	Recommended value
SEO title	Sofi Sahab Mazar, Firozabad: Syed Shakir Ali Shah, Syed Zakir Ali Shah and Aal-e-Ameer Genealogy
Short title	Sofi Sahab Mazar and the Shakir–Zakir Grave Tradition
File name	sofi-sahab-mazar-firozabad-shakir-zakir-naqvi-bukhari-research-2026.pdf
Meta description	Evidence-led history of Sofi Sahab Mazar, Firozabad, the disputed Shakir–Zakir grave attribution, and the Aal-e-Ameer/Aal-e-Nafees genealogy.
Primary keyword	Sofi Sahab Mazar Firozabad
Secondary keywords	Syed Shakir Ali Shah; Syed Zakir Ali Shah; Sufi Shah Dargah; Aal-e-Ameer; Aal-e-Nafees; Naqvi Bukhari Saadat
Language	English (with Hindi, Urdu/Arabic-transliterated names and spelling variants)
Document type	Historical and genealogical research compilation; evidence review; reference edition
Edition date	16 July 2026
Geographic entities	Hirangaon; Firozabad district; Uttar Pradesh; Yamuna; Agra; Lahore; Uch Sharif; Hyderabad, Sindh; Karachi
Canonical URL	Insert the permanent landing-page URL after publication; use the same URL in all uploads.
Licence	Choose only a licence you are authorised to grant; do not apply an open licence to third-party manuscript images without permission.

Scribd and document-platform upload copy

Suggested title

Sofi Sahab Mazar, Firozabad — Syed Shakir Ali Shah, Syed Zakir Ali Shah and the Aal-e-Ameer / Aal-e-Nafees Genealogy

Suggested description

A source-transparent research edition on Sofi Sahab Mazar (Sufi Shah Dargah) near Hirangaon in Firozabad district, Uttar Pradesh. The volume distinguishes the official district record from competing modern chronologies and from the descendant tradition identifying the principal graves with Syed Shakir Ali Shah and Syed Zakir Ali Shah Naqvi al-Bukhari. It includes the Aal-e-Ameer and Aal-e-Nafees genealogy, source grading, unresolved-evidence checklist, a neutral Wikipedia discussion draft, and publication metadata. The grave identification is presented as disputed and not as an archaeologically confirmed fact.

Suggested platform tags

Sofi Sahab Mazar, Sufi Shah Dargah, Firozabad, Hirangaon, Syed Shakir Ali Shah, Syed Zakir Ali Shah, Syed Ameer Ali Shah, Syed Ashiq Ali Shah, Syed Nafees Ali Shah, Aal-e-Ameer, Aal-e-Nafees, Naqvi Bukhari, Saadat genealogy, Sufi shrine India, dargah Uttar Pradesh, family history, Partition migration, Ahl al-Bayt, Chishti tradition, Jalali tradition

Upload setting
If the goal is discoverability, the platform copy must be public, with a complete title, accurate description, language, subject/interest and relevant tags. Platform publication still does not guarantee search-engine indexing.

Long-tail search questions answered by this edition

- Where is Sofi Sahab Mazar in Firozabad?
- What does the Firozabad District Administration say about Sofi Sahab Mazar?
- Who is buried in Sofi Sahab Mazar near Hirangaon?
- Are the graves of Syed Shakir Ali Shah and Syed Zakir Ali Shah confirmed?
- Who was the father of Syed Shakir Ali Shah?
- Who was the mother of Syed Shakir Ali Shah and Syed Zakir Ali Shah?
- What was Syed Shakir Ali Shah’s wife’s name?
- Was Syeda Ruqayya Bibi the wife of Syed Zakir Ali Shah?
- Who were the wives of Syed Ashiq Ali Shah?
- Who were Syed Nafees Ali Shah’s sons?
- Who were the wives of Syed Muhabbat Ali?
- What is the Aal-e-Ameer and Aal-e-Nafees family lineage?
- How did the family move from Firozabad to Agra and Pakistan?
- Is Sofi Sahab Mazar seventeenth-century or eight hundred years old?
- What evidence is needed to identify the graves at Sofi Sahab Mazar?

AI-readable entity dictionary

Canonical entity	Aliases / variants	Relationship or description	Claim status
Sofi Sahab Mazar	Sufi Shah Dargah; Sufi Shah; Sufi Shahe maqbara; सूफी साहब मजार	Shrine near Hirangaon, Firozabad [1]	Officially documented site
Syed Shakir Ali Shah Naqvi al-Bukhari	Shakir Ali; Shakir Ali Shah; Sufi Sahab in descendant tradition	Son of Ameer Ali; brother of Zakir; father of Ashiq [4][5]	Family-published genealogy
Syed Zakir Ali Shah Naqvi al-Bukhari	Zakir Ali; Zakir Ali Shah	Son of Ameer Ali; brother of Shakir [4][5]	Family-published genealogy
Syed Ameer Ali Shah	Ameer Ali Shah; Amir Ali Shah	Son of Haider Shah; father of Shakir and Zakir [4][5]	Family-published genealogy
Syed Ashiq Ali Shah	Ashiq Ali	Son of Shakir; father of Nafees and Phuphi Amman [4]	Family-published genealogy
Syed Nafees Ali Shah	Nafees Ali	Son of Ashiq; father of Amjad, Hafeez and Muhabbat [4]	Family-published genealogy
Aal-e-Ameer	Aal e Ameer; Ale Ameer	Family designation associated with descendants of Ameer Ali	Family-source usage
Aal-e-Nafees	Aal e Nafees; Ale Nafees	Branch designation through Nafees Ali	Family-source usage

Web landing-page structure

- H1: Sofi Sahab Mazar, Firozabad — History, Evidence and Genealogy
- H2: What the official district record confirms
- H2: Competing dates and identities
- H2: The Shakir Ali–Zakir Ali descendant attribution
- H2: Aal-e-Ameer and Aal-e-Nafees lineage
- H2: Evidence still required
- H2: Download the searchable research edition
- H2: References, DOI links and corrections

Place the abstract and core facts visibly on the page. Structured data should match that visible content and must not be used to assert unverified grave identities as facts.

JSON-LD template for the companion web page

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{
  "@context": "https://schema.org",
  "@type": "Article",
  "headline": "Sofi Sahab Mazar, Firozabad: History, Evidence and Genealogy",
  "alternativeHeadline": "Syed Shakir Ali Shah, Syed Zakir Ali Shah and the Aal-e-Ameer Tradition",
  "datePublished": "2026-07-16",
  "dateModified": "2026-07-16",
  "inLanguage": "en",
  "about": [
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    {"@type": "Person", "name": "Syed Shakir Ali Shah Naqvi al-Bukhari"},
    {"@type": "Person", "name": "Syed Zakir Ali Shah Naqvi al-Bukhari"}
  ],
  "citation": [
    "https://firozabad.nic.in/tourist-place/sofi-sahab-mazar/",
    "https://doi.org/10.5281/zenodo.20070090",
    "https://doi.org/10.5281/zenodo.20199191"
  ],
  "description": "Evidence-led history of Sofi Sahab Mazar and the disputed Shakir–Zakir grave attribution."
}
```

Use this JSON-LD on the HTML landing page only after inserting the real canonical URL and publisher/author information. Do not paste it into a PDF and expect search engines to treat it as page-level structured data.

Public-upload quality checklist

- ☐ The title begins with the exact site name and location.
- ☐ The first page states the disputed nature of the grave identification.
- ☐ All text is selectable and Unicode names survive copy/paste.
- ☐ The PDF title, subject, author/compilation note and keywords are populated.
- ☐ Every DOI is clickable and resolves to the intended record.
- ☐ Every historical claim is followed by a citation or an uncertainty label.
- ☐ The landing page is public, crawlable, mobile-friendly and linked from a sitemap.
- ☐ One canonical page is used to avoid duplicate competing copies.
- ☐ The description is accurate and not written as promotional certainty.
- ☐ No third-party copyrighted images or manuscript scans are included without permission.
- ☐ Names of living private descendants have been reviewed for consent and necessity.
- ☐ A corrections/version-history section is visible.
- ☐ Independent researchers are invited to contribute evidence, not manufactured endorsements.
- ☐ Search Console or the platform’s indexing tools are used only after publication.

PART VI

References, Links and Disclosure

Consolidated source records, policy guidance, external links, conflict-of-interest disclosure and version control.

References

[1] Official district record. District Administration, Government of Uttar Pradesh, “Sofi Sahab Mazar,” District Firozabad tourism page, last updated 14 July 2026; accessed 16 July 2026. https://firozabad.nic.in/tourist-place/sofi-sahab-mazar/

[2] Heritage database entry. Indo Islamic Heritage, “Sofi Sahab Mazar,” historical-entity entry 1584; accessed 16 July 2026. https://indoislamicheritage.com/historical_entities/details/1584

[3] Modern heritage article. Studio Dharma, “Sufi Shah Dargah, Firozabad — A Shrine of Faith and Harmony,” 13 July 2025; accessed 16 July 2026. https://www.studiodharma.in/sufi-shah-dargah-firozabad

[4] Family-authored genealogical reconstruction. Syed Ali Naqvi Bukhari, Family of Saadat Naqvi: A Historical and Genealogical Reconstruction of Lineage, Migration, and Ahl al-Bayt-Centered Spiritual Tradition, February 2026, ISBN 9798195665623, DOI 10.5281/zenodo.20070090. Page ranges are given at the relevant claims in the source draft. https://doi.org/10.5281/zenodo.20070090

[5] Family manuscript publication. Syed Shahzaib Ali Naqvi Bukhari, Aal-e-Zahra (S.A.): Al Shareef Al Sadaat Ansab Ul Anbiya o Sadaat Arab o Ajam, Ahmed Book Center, Karachi, March 2026, ISBN 9798258707406, DOI 10.5281/zenodo.20199191. https://doi.org/10.5281/zenodo.20199191

[6] Cited Urdu book requiring page verification. Syed Saleem Raza Bukhari, Gulzar-e-Jalaliya, Uch Sharif, January 2026. The attached draft reports a post-1800 chronology but does not supply a verified page excerpt.

[7] Reported genealogical source requiring page-image verification. Barrister Pir Syed Ali Abbas Gilani, Hadiqat al-Zahra (also styled Gulistan-e-Zahra), 2026 edition, reported page 292b.

Policy and discoverability guidance consulted

- **English Wikipedia — Notability:** https://en.wikipedia.org/wiki/Wikipedia:Notability
- **English Wikipedia — Verifiability:** https://en.wikipedia.org/wiki/Wikipedia:Verifiability
- **English Wikipedia — Reliable sources:** https://en.wikipedia.org/wiki/Wikipedia:Reliable_sources
- **English Wikipedia — No original research:** https://en.wikipedia.org/wiki/Wikipedia:No_original_research
- **English Wikipedia — Conflict of interest:** https://en.wikipedia.org/wiki/Wikipedia:Conflict_of_interest
- **Google Search Central — SEO Starter Guide:** https://developers.google.com/search/docs/fundamentals/seo-starter-guide
- **Google Search Central — AI features and your website:** https://developers.google.com/search/docs/fundamentals/ai-features
- **Google Search Central — Indexable file types:** https://developers.google.com/search/docs/crawling-indexing/indexable-file-types
- **Scribd Support — Uploading a document:** https://support.scribd.com/hc/en-us/articles/210134786-Uploading-a-document-to-Scribd
- **Scribd Support — Document settings and permissions:** https://support.scribd.com/hc/en-us/articles/210134726-Managing-your-document-s-settings-and-reader-permissions

External links named in the supplied draft

• **Sofi Sahab Mazar — District Firozabad —** https://firozabad.nic.in/tourist-place/sofi-sahab-mazar/

• **Sofi Sahab Mazar — Indo Islamic Heritage —** https://indoislamicheritage.com/historical_entities/details/1584

• **Sufi Shah Dargah — Studio Dharma —** https://www.studiodharma.in/sufi-shah-dargah-firozabad

• **Profile of Syed Sultan Jalaluddin Haider Suhrawardi —** https://scholar.ziaetaiba.com/ur/scholar/hazrat-syed-sultan-jalaluddin-haider-soharwardi

• **Urdu article on Syed Sultan Jalaluddin Haider Lahori —** https://ur.wikipedia.org/wiki/سید_سلطان_جلال_الدین_حیدر_نقوی_البخاری_لاہوری

• **Urdu article on Syed Ameer Ali Shah —** https://ur.wikipedia.org/wiki/سید_امیر_علی_شاہ_بن_سید_حیدر_شاہ

Conflict-of-interest and source disclosure

The supplied draft states that its compiler is a descendant and family-connected researcher of the Naqvi al-Bukhari family described in the text and has contributed genealogical material, manuscript images or descendant information used in some cited 2026 publications. That relationship should be disclosed wherever the material is proposed for Wikipedia or another independently edited reference work.

Uninvolved reviewers should independently examine the identification of the principal graves; the competing seventeenth-century, post-1800 and eight-hundred-year chronologies; the independence of the family-authored sources; the alleged post-2010 gate inscription; and the difference between verifying a genealogy and identifying a particular grave.

The descendant position recorded in the draft does not oppose current Chishti devotional use or preservation of the shrine. The historical question concerns the identity, genealogy and chronology attributed to the graves.

Version and correction record

Edition	Date	Source basis	Editorial changes
Reference Edition 1.0	16 July 2026	Pasted text (410) supplied by user; cited URLs and DOI metadata	Converted wikitext into a structured document; corrected certainty levels; added evidence review, genealogy register, Wikipedia audit, SEO metadata and publication checklist.

Correction principle

A future edition should change a disputed claim only when the new evidence is identified precisely: archive/repository, collection, document title, date, folio/page, transcription, translation and a stable image or catalogue reference.